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## THE PERSIANS IN THE FAR EAST.

THE Influence of the worship of fire and of the sun is seen in all eastern countries whether China, Japan, Corea, or Tartary. Of this Chinese history contains many proofs. In the history of the three kingdoms by Chen Sheu there are many scattered facts collected bearing on this subject, and I propose to detail some of these and draw my conclusions from them as I best can.

Of the Wan or O-hwan nation it is said they were a Tungus race named from the O-hwan mountain. They were nomads who hunted with the bow. They had round tents which faced the sun. They did not write but sent letters by means of cut slips of wood. They had implements of gold\* and of iron\* which they knew how to smelt. They perforated leather to send messages by, and were able to embroider. For clothing they used hair fabrics and felt. In healing diseases they used the artemisia or a heated stone to cauterize the spot where the treatment was required. They also used knives to let blood. They prayed the gods of heaven, earth, and the mountains and rivers to aid in the cure, yet they did not use the needed medicine in the Chinese manner. They buried the dead in coffins. At the funeral the horses and clothing of the

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\* This would be Siberian gold and Chinese iron.

dead were burnt to accompany him. His dogs attended his soul to the Red Mountain several thousand miles north-west of the Liau River. This, adds the Chinese author, is just the idea of the Chinese when they say the souls of the dead go to Tai shan the sacred mountain of Shantung. Two men were appointed to sing hymns so as to conduct the soul on its way without obstruction by the shortest road. The hymns prevented demons from hindering the soul's progress. After the singing of these, dogs and horses were slain and burnt with the clothing of the dead. They worshipped heaven and earth with the sun, moon, and stars.

These customs are described in the third century and the people who practiced these rites were living in Manchu Tartary and belonged to the Tungus race. About A. D. 180 they invaded North China committing robberies wholesale in Chili and Shantung. China at last got rid of them, first by fighting and afterwards by presents. They received feudal titles and a sash and seal.

The country of the Sienbi was east of the O-hwan lands in Manchuria. They also were a Tungus people and spoke a tongue like the modern Manchu in a region where now nothing but Chinese is heard. The northern neighbors of Corea in the second and third centuries spoke archaic Manchu and had the religion of fire. It was in the first century of the Christian era that the Sienbi began to grow very powerful because of the civil wars of the north and south empires of the Turkish Tartars. They conquered the whole territory north of the Great Wall and ruled it from Moukden to Kansu. A thousand years before another Tungus race had been nearly as powerful, the Sokdin. With power came civilization and this is the reason that we now find the Manchu vocabulary rich in terms of an old civilization, beyond what fishers and hunters

like the modern Tungus tribes could have had any use for. The Tungus of Siberia and the Amoor province are now a degraded race which possesses a language beyond its capacity to make. It is the bequest of civilized ancestors of 2000 and 3000 years ago.

The Ko ku li people once lived between Moukden and the sea. The name probably indicates that they were the progenitors of the chief section of the modern Koreans. If so, then one of the most powerful tribes of the Korean nation was in the third century of the Christian era, located to the east of Moukden, that is say on the upper waters of the Yalu river. They had 30,000 families. They built good houses and on the east and west of their dwellings they had temples to sacrifice to the gods, to certain efficacious stars, and to the spirits of the land and grain. Their language was like that of the Buwo\* and they carried honorific distinctions to an extreme nicety.

This description shows that as the Ko ku li had the Buwo on the north the Korean language at that time occupied much the same territory as now. This is so much the plainer from the fact that the regions occupied by the Korean tribes are all intelligibly described by the historian. China knew Corea well topographically from the close of the second century before Christ. But when the Chinese came to the Yiplo people on the north coast probably beyond Passiet they found in them a people whose language was not Korean and they confess to having no topographical knowledge to the north of the Yiplo. The Yiplo themselves with their strange language, kept swine, ate their flesh and wore their skins. They lived in caves in the mountains.

It was in B. C. 109 that China invaded Corea and took the country. The position of the tribe called Tong ok tsu† was

\* 夫餘부여      † 東沃沮동옥저

on the east coast. They had the Buwo on the north so that this last was apparently nearest to Passiet and the Ok tsu were next. Each village was inhabited by a small tribe with its chief. They formed the prefecture under Chinese government of Gen t'o\* but afterwards of Yok long †. The Ok tsu tribe had piratical neighbors in the north viz. the Yiplo who came in the summer in boats. At the time of the invasion the Wok tsu left their farms and village homes and went to the caves in the mountains. In the winter they returned because ice prevented the pirate boats from coming.

The next tribe to the south of the Ok tsu on the east coast was the Hwei tribe. At the time mentioned there were in this tribe 20,000 families. They shewed traces of the Chinese civilization of B. C. 1100. China conquered them in the Han dynasty and divided east Corea into seven departments with a Tu wei ‡ in charge. Afterwards China gave the rank of marquis, (Heu) to the chief governor of the Hwei tribe. They had hempen cloth and mulberry silk. They sacrificed to heaven in the tenth month, they drank wine and performed the "heavenly dance." They worshipped the tiger. The Han or genuine Coreans of the third century after Christ are described as worshipping the spirits in the fifth month and tenth month when the sowing and reaping of the year were concluded. On these occasions they sang, danced, and drank wine. Several tens of them took part in the dance and their hands and feet kept time carefully. A particular person was set apart to sacrifice to the spirit of heaven and he was called the Heavenly Ruler §. They had a city called So du marked by high poles. Drum and bell were hung there and the worship of the spirits was performed. Refugees who ran there were not given back and became thieves. Their moral principles are not the same

\* 玄菟현도 † 樂浪략랑 ‡ 都尉도위 § 天君런군

as those of the Buddhists but this idea of the So du reminds the Chinese author of Buddhism. The passage may mean that the use of the So do was like that of a pagoda among the Buddhists.

According to the Chinese account, the settlement of Kitsu in Korea is confirmed by the events of the third century before Christ. The feudal ruler of the Korean state was a marquis (Hen) but when the rulers of Yen, the modern Chili, and other Chinese states took the title wang,\* he followed the example. After this Yen fought with Korea and by the use of its superior force took the western portions of the Korean kingdom. At that time the centre of the wealth, industry, and population of Korea was as now in the Ping yang region. It had fifty-three tribes whose names are all given in the history. Each tribe had a city and a sacred city besides called So du†. I conjectured that So du was zerdusht or Zoroaster but it is most likely tsyor, "temple," and the priests' duties were most likely much the same as those of the Persian magi.

Ping yang is about 400 miles from the coast of Japan. The Chinese historian says the Han capital was distant from Japan 4000 *li*, so that his *li* was about a tenth of a mile in length. Sixteen hundred years ago the people wore wadded silk garments. The Ping yang Koreans were called the "Horse Koreans," evidently because that being the flattest part of Korea and fertile, it was the best for rearing that animal.

The Ch'en Koreans were on the east of the last. I take their locality to be Seoul. The people were fugitive Chinese escaping from the tyranny of the Chin dynasty. The Chin emperor made them work without pay and they preferred to seek a new home rather than do this. The Chinese author notices some peculiar Chinese words in use there. He mentions three,

\* 王 왕 † 蘇塗소도

*pang* for kindom instead of *kok*, *ku* for bow instead of *kung*, *keu* for robber instead of *dzek*. Beside these *do* was used for you instead of *ni*. He concludes that the emigrants must have come from north-western China. They also said *a* for the first personal pronoun singular instead of *nga*. Consequently this tribe of Chinese emigrants in Corea gradually obtained the name of of Dzin Han\*. This would certainly be after they had by numerous intermarriages become real Coreans, and had been divided into twelve kingdoms.

Another group of twelve kingdoms of Coreans was known as the Bonneted Easterns or the *pien chen*. They amounted to 40,000 or 50,000 families. In the burial rites they caused birds to accompany the dead. The object was, says the historian to assist the deceased to fly on their distant journey. In their worship of the god of fire, that is the kitchen god, the shrine was placed on the west of the house entrance.

In the Li ki of the Confucianists of China it is appointed that outside of the ancestral temple there should be the worship of the god of fire on the right and on the left, on the left is the kitchen shrine of the kitchen god proper. On the right was the shrine of the Aushen, a goddess of fire assigned to the god of fire, to be worshipped as his wife.

The Yi li† may be referred to to explain this. The kitchen god is the god of the home. At a marriage the wife enters on the right or west side and the husband on the left. He is the master and she the guest. Therefore she takes the west side. Now if the Korean worship were imitated from that of China the worship of the god of fire would be on the left. But as it is on the west side there must be some ideas connected with the ceremony not of Chinese origin. The name Chen Han‡ is astrological and means those Coreans who are on the east of

\* 秦韓진한 † 禮儀례의 ‡ 辰韓신한

the ancient capital Ping yang and more exactly those who occupy the space 105 to 135 degrees on the hour circle. In realizing this orientation of the Ch'en Han tribes it must be recollected that the first division tsi<sup>\*</sup> occupies the space 345 degrees to 15 degrees on the geomancer's cycle. This gives the exact position of the Ch'en Han tribes as viewed from the ancient capital.

All that I have said is of Corea in the pre-Buddhist age when the influence was partly Chinese and partly that of the Magi. In reading rapidly the account given by the Chinese historian the Tungus magic and the rain-making of the Tartar wizards do not make themselves prominent. The belief and customs of the people are magian and the Tungus beliefs are obscured by the more powerful teaching which was aided by Babylonian astronomy, the art of healing and a physical philosophy. These three factors with the doctrine of a future life carried everything before them in Corea, China, and Japan. The worship of the kitchen god has kept its position till the present time from those early ages notwithstanding all the influence of Buddhism, and maintained that position through all China, so that for example after a marriage, on the next morning it is in China usual for the newly married to worship the Penates and Lares with the God of Fire. The Penates and Lares are the chia t'ang† of the modern Chinese and the God of Fire, or vesta is the Chinese Kitchen God. All these things are in China, except the chia t'ang, older than Buddhism and older than Confucius China adopted them from the Persian propagandists, who are first distinctly mentioned in the Tso chwen B. C. 640, Legge p. 174. The student should consult Tu Yü's comment here which Legge has omitted in this case. Tu Yü states that the worship in 640 B. C. at Ch'en Lieu in Honan when a human sacrifice was offered was Persian. This early

\* 子天 † 家堂가당

reference throws light on the whole matter of fire worship in China. The commentator, lived 1500 years ago. The Persian influence was prevented by the dominance of Confucian philosophy from extending beyond the people into the literary class in China. But while this is true of the belief in a future life, a doctrine which Confucianism has not definitely accepted, it must be admitted that the Yi King philosophy is a dual philosophy and that the five elements are thoroughly incorporated into Chinese thought. Now both of these are distinctly Persian and we have therefore Persian influence dominant in China in this form from about 2000 years before Christ. We have also all through that period the worship of the heavenly bodies in China. In the Chow dynasty we have a Babylonian system of divination by stars which was fully accepted by the Chinese. This whole scheme of divination and physical theory of the universe would come into China by the agency of men who came from Persia as physicians, diviners, astrologers, and teachers of the existing philosophy and science.

In the Journal of the Asiatic Society of Japan (about five years ago) will be found a paper by me which shows how the Japanese worship of the Sun indicates early Persian influence in that country, also how the five elements of the system of Zoroaster, wind, fire, water, earth, and metal, pervade the early Japanese mythology just as they do all Chinese philosophy. In addition to this it was made clear in that paper that the Japanese doctrine of the unseen world is no other than the Persian doctrine dressed up in a new form with Japanese names.

It was specially this doctrine of a future life that gave Magian ideas the power to spread so widely. But more than this the worship of the god of fire as the special ruler of the hearth and the god to be worshipped by the newly married when they set up housekeeping was so adapted to people of

these eastern countries with their strong family instincts that it has easily kept its place and still has a firm hold on the popular mind.

The Chinese historian lived in the 4th. century, before Buddhism had spread much in China. He had learned in the school of Sz Ma Chien and Panku. The *Heu Han Shu* by Fanye had not yet been composed. His work is the third in the series of dynastic histories. But at a later period very copious extracts were added from books now lost. The facts now collected on ancient Corea are partly found in Chen Sheu himself and in part also in these later extracts. We owe much gratitude to the historic spirit of the Han authorship and see its excellent result in Chen Shou's work. The above facts are all in the 30th. chapter of the *Wei Shu* section.

J. EDKINS.

## KOREAN PORTS.

THE principle of selection of trading ports in countries which have to be opened by foreign treaty and extra-territorialized, is not perhaps so simple as would at first sight appear; or perhaps the selection has to be made hastily, perfunctorily and without sufficient knowledge. That it has not always been happy is not therefore a matter for wonder. In China several of the selections have been criticized by the light of later experience. Kiu-kiang, for example, it is now said, ought to have been at Hukow on the Poyang lake; Hankow itself on the right instead the left bank of the Han; and instead of Chefoo the magnificent harbour of Kyaochou, S. W. of the Promontory, should have been constituted the maritime outlet for the province of Shantung. In Japan the original selection has on the whole stood the test of experience, with the exception of Ni-i-gata which was somewhat mythically indicated in the treaties of 1858 as a port on the West Coast.

. Where commerce is the sole ostensible object the conditions would seem to be simple enough: a safe and commodious harbour for shipping, and easy access to the products and population of the country. The locating of ports has however necessarily been influenced by precedents set by natives, for it was properly considered either that where such practical people as the Chinese or Japanese had established a great entrepot it must be the out-growth of long experience, or that even admitting certain obvious disadvantages it would be unwise to resist the attraction of the larger body.

In the case of Korea where commerce was undeveloped, scarcely even created, these latter qualifications might seem to

be entitled to no weight, and there at least we might have expected the selection of ports to have been made on terms of strict utility. Yet it would be hard to say that even in Korea these conditions have always been kept in view. With a coast abounding in magnificent harbours it would indeed have been difficult to hit upon any spot that was absolutely objectionable from the point of view of convenient anchorage, yet in the case of Chemulpo even that difficulty appears to have been nearly overcome, for the anchorage is three miles from the shore, exposed to a long fetch of sea in certain winds, and rendered trebly inconvenient by the strength of the tides. The narrow pool called the inner harbour can with difficulty accommodate two steamers, and the other day the *Haeting* was obliged to remain outside because the inner harbour was occupied by the *Genkai Maru*. Why the choice of a harbour should have fallen on such a spot is hard to understand seeing there were no vested interests as yet to confound the judgment. We are assured there are safe, accessible and roomy harbours higher up the Han, much nearer to the capital city by way of that river, and consequently more economical for local transport. Can any one say why Chemulpo with its serious disadvantages was preferred to one of those more eligible places? It may be a question in the future development of the commerce of Korea, whether another port on the river should not after all be opened, and that may possibly furnish the ultimate solution of the abuses of the administration of the settlement at Chemulpo which the land-hunger of the settlers and the mixture of authority have created.

Of the other ports, Fusan is no doubt the least objectionable, but on its sheer merits it cannot stand comparison with other harbours in its vicinity. It is a very fine bay, no doubt, and in any other country would pass for a splendid harbour. It is formed like the harbour of Wei-hai-wei by a high island—

Deer Island—fitting in like Leukungtao into the mouth of a spacious bay, and almost, but not quite, landlocking it. But even in the securest corner of the bay the small Japanese craft moored there are subject to serious damage from typhoons &c, as has been described by the Commissioner of Customs in his Report for 1891. They were defended by an old wall of stone, now dilapidated, overflowed every tide, and at the best insufficient to contain a tithe even of the Japanese fishing-boats and trading-schooners that now frequent the place.

The accommodation for business settlements at Fusan is of the most stinted character, involving the levelling of mountains and reclaiming from the sea, expensive processes of which the commerce is not worthy.

As compared with Masanpo, for example, a port some thirty miles to the westward, Fusan had really nothing to recommend it excepting that the Japanese had been settled there for 300 years. But the Japanese, though an enterprising and praiseworthy people, are neither omniscient nor infallible, and it is obvious moreover that what was sufficient for the requirement of the pedlars and fishermen from Tsushima with their small craft drawing three or four feet, is not necessarily adequate to the international commerce of the present day. And it can hardly be doubted that if the negotiators of the treaties had had their eyes opened some better place than Fusan would have been made the port. Its trade, such as it is, is largely fed from the Ngatong river, to the westward, but boats which collect and distribute the trade are obliged to face the open sea between the mouth of the river and the headland of Fusan, a dangerous passage in which a large percentage of the native craft is wrecked, to the detriment and discouragement of enterprise. The harbour of Masanpo, though not so near the mouth of the Ngatong, is accessible by an easy sea passage among islands affording protection from danger, while it is by the same kind of

route approachable from the great Rice Centre further west.

The port on the East coast 300 miles north of Fusan, is called Yuensan by the Chinese, Wonsan by Koreans, and Ginsan by Japanese — most confusing to strangers and postal agents. As Yuensan is a mere barbarism and not true Chinese, and as Ginsan is so like Jinsen, it were better that the true name should be adopted generally, and the place called Wonsan.

It is situated in 39. 14 N. Lat. in a very large bay so imperfectly landlocked however that in strong easterly winds cargo cannot be worked at the anchorage. The Wonsan bay forms one lobe of a larger bay of which the other lobe is Port Lazareff, both having a common sea-opening. New, Port Lazareff is a perfect harbour in every respect. Why, then, was it not made the port instead of Wonsan? Again, the Japanese. And in this case there were no vested interests to sway the judgment. Indeed everything in the way of property that has been accumulated in the ten years (save the land itself and the sea-wall which the Korean government has been worried into building) might be loaded on a few junks and borne anywhither. The one inducement alleged is the vicinity of the town of Wonsan and the high-road to Seoul, both relevant factors in the question, no doubt. But as there is sheltered and easy water communication between the two bays the extra ten miles or so would not have added any appreciable difficulty to the access to port Lazareff, at least none to outweigh the advantages of the latter port. And as neither the high-road to Seoul nor the existence of Wonsan had previously produced any trade, there would at any rate, have been nothing to sacrifice in fixing the new port in the best place suited for the loading and discharging of cargo.

In many respects the port of Wonsan is very suitable for its purpose. In the fine semicircular sweep of its bay there are infinite resources in level and slightly rising ground for a series of commercial towns. But even now the sites within easy

reach of that grand centre of commercial attraction, the Custom House, are monopolized by Chinese and Japanese, and any other nationality wishing to participate in the trade of Wonsan would have to take a back seat. The Russians have by pressure secured from the Korean government the use of a small piece of ground wedged into the Chinese settlement, but the government refuses to alienate the site—another way of saying the Russians have a free gift of it.

For non-commercial settlers the surroundings of Wonsan bay provide ideal resources. Sandy beaches, green slopes running up to any height, with light brush-wood and a few clumps of trees scattered over the face of the hill, the monastic and literary orders might light on many less inviting spots on the earth's surface on which to accomplish their life's pilgrimage. Were there no other attraction the abundance of pure spring water would count for a good deal.

The errors of judgment in locating the Korean ports are probably past remedy. Every day the roots of the settlements strike deeper and spread wider, and the heels of reparation are clogged more and more by that secular enemy to reform, vested interests. Future generations will have to make the best of the situation into which the fallible pioneers of Korean intercourse have placed them. But there is constant talk of more ports being opened hereafter, and the mistakes that have been made may well serve as cautions against repetition.

Of the harbour in the extreme north-east there is little to be said except that it is a harbour, without any present trade, but being close to the Tiumen River, the northern frontier of the kingdom, it is favorably placed for developing trade as the neighbouring regions become more settled.

The opening of Pingyang in the north-west has also been much agitated, especially by the Japanese, for some years past. The circumstances of that port afford ample opportunity for

mistake. The city of Pingyang is served by a very fine river, indeed a magnificent river, easily navigable by the ordinary coasting steamers, to within ten miles of the city, and affording there excellent anchorage. There, then, undoubtedly should be the port, since the experience of the whole world proves that it is worth almost any money to bring the shipping close to the centres of production and consumption. Witness the canalizing of rivers like the Clyde to bring ocean steamers to Glasgow, and the cutting of the Manchester ship canal, at the cost of many millions Sterling, in order to bring large vessels fifty miles nearer the heart of the country. The disasters attending some of the Yenisei expeditions through the foreign ocean steamer being detained by the navigation laws at the mouth while the river craft were incompetent for their functions in stormy weather illustrates the point with equal emphasis. The resources of Pingyang in coal alone would be sufficient inducement to open the port to trade, to say nothing of gold or other more visionary minerals; and in agricultural products the country is sufficiently rich to warrant the hope of a profitable mart being established there. Those who may have the locating of the port will not be able to plead either haste or ignorance, for the river and approaches have been carefully surveyed by competent authorities, and the fullest opportunity afforded for studying the pros and cons.

F. R. G. S.

## FLYING COMMENTS.

### II. KOREA FORMOSA.

OWING to the poverty of human language one word has often to serve many uses, and the mere names of countries bear as many meanings as there are points of view from which they can be regarded. There is thus a plurality of Koreas known to foreigners. For example, there is the geographical pendicle attached to the continent of Asia and to the Chinese Empire, like a wart round whose root people are busy tying horse-hairs; an intrusion into Japanese waters, inviting invasion from the adjacent islands; the poverty-stricken land, repellent to commercial enterprise; the mission field; the arena of lilliputian intrigue;—all these and several other Koreas have been made more or less familiar to strangers by travellers and scribes. But there remains one Korea, the sweetest and best of all, which still takes visitors by surprise, because it has been less noticed than it deserves by those who advertise the country. Everybody is not an adventurer, an agitator, an evangelist, or a concession-monger. There are those—let us be thankful for it—who are mere men, natural men let us even dare to say, *pace* orthodox evangelists, who can look on the face of nature without ulterior design, and who can yield to its charms with child-like *abandon*:

To those who even through the struggle for life are able to preserve such precious elasticity of perception, Korea presents an aspect altogether lovely. Grander scenery no doubt there is in the world, and much that is perhaps prettier or finer, but in the generous way she throws open her beauty with gentle invitation to enjoy it, it would be hard to find the peer of Korea.

The luxuriant green valleys rich with grasses and wild-flowers as well as with waving corn; the hill-slopes suffused with the tender bloom of the azalea give, in their season, and at the very first blush, a sense of heavenly rest to the traveller without imposing any tax on his faculty of admiration. Japan, the professional beauty of the Far East, extorts praises according to a tariff as well regulated as that which governs her imports and exports; to withhold the tribute indeed would be a breach of the conventions sanctioned by the suffrages of the globe-trotting universe. China's beauties are in their way grand, but inaccessible without some labour and sorrow. Korea is by comparison with her neighbors in a happy state of unconscious maidenhood, making no demands on her votaries, and neither hiding nor obtruding her charms. One is still permitted such freedom of judgment in appraising her merits as has long since been forestalled in other lands by crystallized public opinion, and this happy absence of prescription gives a special zest to the enjoyment of Korean scenes. One may indeed revel in them without fearing to infringe any canons of criticism or taste, a liberty which enhances immeasurably the pleasure.

To come at the beauties of Korea, it is not needful to follow Mr. Campbell and other travellers who have so admirably described—as he has done—the interior of the peninsula, for they lie in profusion at the very threshold of the country. The estuary of the Han, which loses itself in the inland sea, affords to the storm-tossed traveller not only a welcome respite from his tribulations, but a pleasing prospect for his (oftener “her”) eye to rest upon. The five hours' steaming through the archipelago is a fitting overture to the endless panorama which unfolds itself on land. Lovers of the picturesque must indeed be hard to please if they do not enjoy every one of the twenty-five miles between Chemulpo and Seoul, with

hill and vale, rock and river diversifying the scene at every turn, while the voyage by river is still more enlivened by pleasing changes.

And where could one find a spot of earth richer in scenic attractions than Seoul itself and its environs? The situation of the city spread out in its basin within its grand amphitheatre of granite hills is one whose artistic effect is so striking that it can never fail to produce agreeable sensations. The city wall climbing over the most precipitous ridges the sentinel peaks of Nam San with its chevelure of fine trees, and the bold castellated rocks of Poukan, which on the south and north respectively keep guard over the capital, with many other points both within and without the walls commanding varied and extensive views would alone in any tourist-frequented land make Seoul a show-place of the guide-books.

One has not here, as in most show places, to make a toilsome expedition to some eminence to get "a view," for within the compass of an ordinary afternoon's walk or ride, in any direction one may choose, one may meander through scenes of exquisite beauty. Rocky gorges, umbrageous woods, green meadows, a prodigality of shrubs and verdure, wild roses and giant hawthorn blossom sprinkling the whole with a glorious efflorescence, in endless and unbroken succession stretch out towards every point of the compass. Hedgerows and country lanes which transcend the hedgerows and lanes of old England as much as these do the box-wood borders and prim gravel-paths of a Dutch garden; banks and braes rugged and green as in bonny Scotland; roads as clean as granite sand can make them, and, owing to absence of wheeled traffic, as even as any pedestrian or equestrian worthy of the name would ever desire; coppices clear of jungle but richly carpeted with herbage, unfenced and undisfigured by eternal intimations to "trespassers;" hamlets nestled in orchards; soil yielding fruits, flowers, and

grasses in exuberance; all within an hour of the centre of the city.

What adds immensely to the attractiveness of this truly lovely landscape is the absence of certain drawbacks which detract from the enjoyment of the like scenes in neighboring countries. None of the foul odors of man's economy infect the pure atmosphere laden with fragrance such as the spicy shores of Araby the Blest never knew. The healthy aroma of the pines blends and alternates with the more seductive perfumes of the sweet-briar and the wild vine without any of the contaminations of offensive utility; and if one only remembers under what difficulties the beauties of such places as Foochow have to be faced the contrast with Korea is unspeakable.

Perhaps a spoiled child of the rural West might miss in the midst of arboreal and herbaceous profusion the concord of sweet sounds which in the spring season enliven the woods at home. Yet even that would be scarcely reasonable. For in this leafy month of June the note of Mr. Cuckoo resounds through the woods and echoes in all the gorges as familiar as in Kent; the staccato of the pheasant's crow alluring to the sportsman; the skylark's thrilling melodies may be always heard; indeed the chorus of these, the most spiritual of winged creatures, "whose song is in heaven and whose home is on earth" which may be heard any day on the level stretches and grassy slopes all over the country is not surpassed by anything which the writer at least ever heard anywhere. And there are bosky dells where the amorous murmur of the doves and the music of many other species of bird serve to delight and tranquilize the spirit. The suspicions under which the insect world lies creates a prejudice against the shrill piping of their various tribes, suggestive for the most part of bites and stings; but the bee is harmless—when let alone—and there are some fine trombone notes to be heard from some larger species in our woods which are not unworthy of the great orchestra.

A very important contribution to the pleasure of life in Korea should never be forgotten; the human element. It were as ungrateful as untrue to apply the good Bishop Heber's dictum to this country. Every prospect pleases indeed, but man is not vile. To outward appearance at least, which is all that concerns the dilettante, man is kind, respectful and considerate. Properly speaking, indeed, there is but one man anywhere who is vile, namely, oneself; the rest are as God made them. As regards the Korean variety, at any rate, man is an excellent, docile and happy creature, and what is much in his favour, there is not too many of him. The population has abundant elbow room, and wild nature has verge and scope for the display of her charms. May it long continue so; and let those who in their journey through life make a halting stage of this country be thankful for the recreative resources with which a bountiful Providence has surrounded them in beautiful Korea.

VIATOR.

## THE JAPANESE INVASION.

### VI. CHINA TO THE RESCUE.

CHOSUN naturally turned to China for aid, from the very first. Several appeals were sent not only to the Emperor direct but to high Chinese officials. In answer to these petitions an ambassador arrived on the 8th. of the sixth Moon 1592 to *investigate*. Chosun was still suspicious. The ambassador found His Majesty on the point of leaving Pyōngyang to continue his flight on to China. Discovering at a glance the true status of affairs, the envoy hastened back to Peking with his report, which caused the speedy despatch of aid, first 6000 men with treasure amounting to 20,000 *yang* of silver, and which was followed in the next (seventh) Moon by 7000 more men.

While awaiting the arrival of the main body of their forces the Chinese attempted diplomacy. On the 26th. of the ninth Moon a Chinaman named You Kyōng\* met Konishi, Tairano, Yoshitoshi, and Gensho in Conference on the question of an amicable adjustment of matters. The only result of this was a truce of fifty days during which the parties agreed to suspend hostilities around Pyōngyang. This truce was to allow You Kyōng time to proceed to Peking to lay before the Emperor the Japanese demands. On the 6th. of the eleventh Moon he reappeared before Peking with the *fiat* of Peking which was as follows.

1. The unconditional surrender of all cities and territories of Chosun, now in the hands of the Japanese.
2. The immediate return of the two royal princes, with their noble retinues, now held captive by Kato Kiomasa.

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\*沈惟敬 심유경

3. The complete evacuation of the Chosunese peninsula by all Japanese forces.

4. If these conditions were not peacefully granted, an army of one million men would enforce their concession.

Konishi laughed at the envoy and his terms.

The last moon of 1592 brought the main body of the Army of Recovery sent by China to the relief of Chosun. It consisted of 44,000 men commanded by Yi Yōsong\* an able and experienced general, and a match in hard fighting for any commander of the Japanese side, though in rapid strategy they outwitted him every time. The Chinese already rendezvoused at Wechu† swelled Yi's command to 60,000 men, which was further augmented by an innumerable host of Koreans among whom was a large body of Buddhist priests, the only command among the native soldiery who did anything worthy of mention during the operations around Pyōngyang.

Leaving Wechu either on New Year's Day or the day following, Yi Yōsong at the head of nearly all the Chinese forces took the old road for Pyōngyang which is still frequented by the traveller today and which runs uniformly parallel with the coast about 25 miles inland. On the 6th. of the first Moon 1593 he arrived before Pyōngyang, a conservative estimate of his forces as they were augmented by the native soldiery placing the total number at about 100,000 men. For two days they remained in camp on the verge of the great plain which was to be the scene of the battle, and across which the traveller looks with no more terrible vision to greet his eyes, than fertile gardens and rice fields, and peaceful hamlets resting the vision until it is intercepted by the hills beyond. The battle began on the morning of the 8th. Three gates pierce the walls of the city on this side—the Chil Sung Mun‡ the Po-

\* 李如松니여송 † 義州의주 ‡ 七星門칠성문

tong Mun \* and the Hamku Mun †, and upon these the allies made a simultaneous attack. No one realized more clearly than the Japanese themselves what the outcome would surely be, as they saw how overwhelmingly they were outnumbered; but the opportunity to show China how the Japanese could fight was too good to be lost. And the battle was a terrible one. From the early morning the fight along the walls was desperate and the losses severe; the slaughter among the allies, as they swarmed along the walls being describable by but one word—awful. To add to the terror of the scene within the walls a fire broke out from missiles sent inside by the Chinese, and which, fanned by a high breeze raged behind and about the Japanese. This spurred the Chinese on to redoubled efforts and a terrific contest ensued around the gates; but Konishi's veterans fought with a ferocity that not only drove the Chinese *braves* back but threw them into a rout; in a moment they would have been in full retreat—they were already turning when Yi appeared on the scene and rallying his men turned them with new energy upon the walls and gates. At last the superior numbers of the Chinese prevailed; battering rams broke down the gates at the Hamku Mun and about the same time an entrance was effected at the other two gates. But the Japanese had provided for such an emergency, and from the walls they retreated behind a line of barricades from which they poured a steady fire of bullets and arrows into the surging and unprotected masses of the allies. The Chinese and Chosunese were caught like rats in a pit, and after a few brief moments during which his men fell by hundreds, Yi ordered a retreat, and the allies pouring out of the city in disordered rout, left Pyöngyang still in the hands of the Japanese. Sentinels and guards, mostly of native soldiers, were stationed to watch the city, and night

\* 普通門 보통문      † 含毬門 함구문

settled down on one of the bloodiest battles of the invasion.

But the Japanese, brave soldiers though they were, knew it was useless to risk another such engagement, and that night while the brave Chinese were sleeping, and the brave (?), Chosunese were also sleeping, they silently withdrew from the city, crossing the Taitong River \* on the ice, and commenced the retreat to the south. So silently did they withdraw, that their retreat was not discovered until the next morning. The march south was a rapid one and revealed to Konishi the seriousness of the situation which had caused such anxiety at Söul. He was everywhere beset by bands of Chosunese volunteers, who, too cunning to risk an open engagement with him, carried on a guerrilla warfare which was both exasperating and disastrous. He reached Söul safely and was soon followed by Kato who had made rapid marches from Ham Kyong Do † back to Söul; by the 28th. of the first Moon all the Japanese north of Söul were rendezvoused at the capital.

The situation continued to grow complicated for the Japanese. Throughout the Winter of 1592—93 the volunteer uprising among the Chosunese had gradually grown in proportions until it overshadowed everything else. They swarmed in every direction, attacking the Japanese with a persistence that portended annihilation. Gradually the troops in the outgarrisons in the provinces of Chulla ‡, Kyöngsang §, Kangwun || and Choungchung ¶ were compelled to fall back on the central line of garrisons along the main road up the peninsula, leading to Söul.

Yi Yösong discovered the flight of Konishi the next day, and hastily gathering his forces started in pursuit; but though march-

\* 大同江 대동강

† 咸鏡道 함경도

‡ 全羅道 전라도

§ 慶尙道 경상도

|| 江原道 강원도

¶ 忠清道 충청도

ing day and night, he was unable to overtake the clever Konishi; he came as far as Pachu<sup>o</sup> twenty-eight miles north of Söul where he went into camp. From here continual skirmishing occurred, chiefly with foraging parties of the Japanese.

Having no definite information of the true state of affairs among the Japanese, the Chinese were led into a blunder which showed they by no means despised the military prowess of their "dwarf" foes. Hearing that Kato was marching out of Hamkyöng, Yi immediately conjectured that his objective would be Pyöngyang, which, once more in their hands, would place the allies between two fires. So, hastily gathering his forces, he started on a run for the northern capital, and did not discover how groundless his fears were until he reached Whangchu†, 155 miles north of Söul; here he learned that Kato was already safe in the capital.

Thus two months wore away, both sides too cautious to risk a decisive battle with each other. At last the Japanese sent word that they would listen to terms if the allies had any to propose, and the former envoy Yonkyong, was called upon to conduct the negotiations. He reached the little town of Yong San‡ four miles out from Söul on the banks of the Han River, and there met a council of Japanese generals, among whom were Kato and Konishi. He repeated the demands made at Pyöngyang, and the Japanese at last agreed to evacuate Söul on the 19th. of that month, the Chinese however to retire to Songdo§, and remain there until that date.

The Japanese used the respite of the truce in making terrible reprisals on the Chosunese. The grounds outside the South Gate|| became like a great slaughter pit, where thousands of the natives were massacred. The city was set on fire and a good

<sup>o</sup> 坡州파주  
† 黃州황주

‡ 龍山룡산  
§ 松都송도

|| 南大門남대문

portion of it reduced to ashes; the evidence of the fire still remains on the blackened and defaced sides of the Pagoda and its tablet, which still stands in the center of Söul. Yi Yosong entered Söul on the 20th. and discovering the treachery of the Japanese ordered 10,000 men under his younger brother, in immediate pursuit. This force went a two days' march, when their valiant commander counter-marched back to Söul excusing himself from the pursuit on the grounds of "a severe cold."

So far the Chinese had done their work well. The terrible chastisement they had received at the hands of Konishi made them dread another pitched battle. But without this dread alternative, the Chosunese territories to the north of Söul had been recovered, and the prospect was bright for complete success in the work entrusted to them by Peking.

GEO. HEBER JONES.

*Errata:*—On p. 188, 23rd. line from top read: *led by Yi*, instead of *but Yi*.

## THE THREE FEMALE SOVEREIGNS OF KOREA.

CHIN PYENG<sup>°</sup>, the king of Sin-ra (A. D. 579—632) though denied the blessing of an heir who would succeed him to the throne was nevertheless happy in the possession of two intelligent daughters. Tek Man, (Chin Tek Nyo Kun †) the elder, the king's favorite, a woman of remarkable insight and clearness of perception, was at the early age of twenty-eight years, after the demise of the king, by common consent of the people exalted to the dignity of Queen of Sin-ra. She bore the title of Syeng Cho Hoang Ko ‡ and was the first female sovereign of whom any account is given in the history of the peninsula.

Near the close of her first year's reign, Wu Wang §, of Paik-chyei, the neighboring kingdom to the west, secretly prepared to invade her territory and join it to his own, in which purpose he was defeated because of the vigilance and promptitude of the young queen, who in turn surprised his troops by the sudden and to them mysterious arrival of her forces. She was warned of the impending danger in the following manner: On one occasion when the frogs put in appearance on the palace grounds the queen remarked that they did not indulge in their usual croaking but simply sat and stared westward. She observed auger in their eyes, and immediately despatched her troops to the mountain pass || which was already in possession of the would-be invaders.

After a reign of about a decade he again invaded Sinra and succeeded in taking forty walled cities and fortresses. The commander of one of the latter together with his whole family

° 眞平 진평

† 眞德女君 진덕여군

‡ 聖祖皇姑 성조황고 § 武王 무왕

|| 獨山城 독산성 Tek San Syeng, on the western boundary of the kingdom of Sin-ra, about 500 li from its capital, 慶州 경주 Kyeng-tjyou, near the south-east coast of the peninsula.

were, upon his surrender to the enemy, put to the sword, whereupon his father-in-law, Kim Chun Chu\*, a member of the royal household, highly incensed at such treachery proceeded to Ko-kou-rye to implore aid, but was seized and held as hostage until Sin-ra should yield her claim to a certain tract of territory which had been long in dispute between the two kingdoms†, when reinforcements would be sent at once to the rescue. Kim declared he could make no such promises even though a refusal might endanger his life. By means of bribery he succeeded in becoming intimate with the favorite minister of the king of Ko-kou-rye, whose instructions to him were conveyed by narrating the fable of the hare and tortoise. (The hare on finding himself in the power of the tortoise, which demanded of him his liver as a remedy for the disease of the dragon's daughter, asked that he be permitted to return to the bank of the stream to get it, saying he had left it there). The coveted territory was promised and after a further delay of two months Kim was allowed to return. The concession was not made, Ko-kou-rye sent no aid, and Sin-ra turned to China.

The Emperor T'ang T'ai T'sung‡ put three propositions to the envoy, one of which seemed to reflect on the sex of the latter's sovereign, yet he finally did come to the rescue attacking Ko-kou-rye in person and losing an eye in one of the chief engagements. Paik-chyei was humbled by his son, and Sin-ra gained more than its former prestige among the three kingdoms.

With these exceptions, her reign which lasted sixteen years was one of marked peace and prosperity and she enjoyed the affection and esteem of her subjects.

\* 金春秋 김춘추

† The disputed territory comprised that part of the peninsula now known as 江原道 and the northern towns of 慶尙道.

‡ 唐太宗 당태종

The Emperor T'ai T'sung of the T'ang dynasty in the tenth year of her reign (A. D. 642) sent her a present consisting of a drawing of the peony, also some seed of this plant. Her ministers promptly offered their congratulations and expressed their approval and gratification. The queen however, meditated thus upon the gift: "This flower is indeed very beautiful—a fit emblem of nobility—yet the absence of bees and butterflies would indicate that it is odorless. The Emperor of China has sent this flower as an expression of ridicule and contempt for a female ruler." It was afterwards found that her surmises were correct, but the Emperor had by this time learned to esteem and honor her as a woman endowed with unusual intelligence combined with all the graces of true womanliness.

Buddhism was secretly and not without much opposition introduced into Sin-ra about A. D. 523, and although its progress as compared with that of the other two kingdoms of the peninsula was at first slow it spread with amazing rapidity towards the close of the sixth century, counting for several generations the royal family among its adherents. It was owing to the devotion of this maiden queen to the tenets of Buddhism, Korean historians tell us, that she remained unmarried.

She had frequently given utterance to premonitions regarding the exact time of her death, which occurred on the day she had predicted. She was succeeded by her sister, Seung Man, (Syen Tek Nye Kun)\*, who reigned eight years, a reign of continual warfare in which however she was invariably successful.

When she assumed the reins of government the monks Pi Tam† and Ryem Chong‡ averred that it was not well to have a female sovereign for any length of time. They assembled troops and attempted her dethronement when a remarkable in-

\* 善德女君 선덕여군 † 廉宗 련종  
† 毗曇 비담

cident occurred. Their troops were encamped at Myeng-hoal-syeng\*, and those of the queen at Ouel-syeng†, and although they besieged the latter place ten days they failed to gain any material advantage, when suddenly a huge meteor fell into the royal camp. Pi Tam hereupon rallied his soldiers by reminding them of the prevalent saying that the place where a meteor falls is destined to be the scene of bloodshed,—a prediction of the speedy overthrow of the queen. A great shout rose from the rebel camp. The queen became alarmed, but her faithful minister reassuringly said to her: "Prosperity and adversity are not governed by fate but by human conduct. During the Eun Dynasty‡ (1154 B. C.) the appearance of flocks of red birds caused rejoicing, yet the dynasty was even then approaching its downfall; the unicorn was seen by the people of Ro§ and yet from this time on the decrepitude of that state became more and more apparent (B. C. 467); the metamorphosis of the pheasant cock to a hen was witnessed by Eun Ko Chong|| (B. C. 1324) yet his dynasty flourished; and although Chyeng Kong¶ (of the feudal state Chiang B. C. 681) saw two dragons fighting, his kingdom prospered. Virtue conquers portents. There is therefore nothing to be feared because of the falling of the meteor into the camp". He then made the figure of a human being with straw, which he lighted inside and by means of a large kite sent it up into the sky at the same hour that the meteor had fallen the night previous. The day following the report rapidly spread among the soldiers of both camps that the meteor had returned to the heavens. A white horse was sacrificed on the spot and an imprecatory psalm was composed by Kim Iu Sin\*\*, Korea's great-

\* 明活城명활성

† 月城월성

‡ 殷紂은주

§ 魯로

|| 武丁무정

¶ 鄭公정공

\*\* 金庾信김유신

est general. They then attacked the rebels and after a severe battle the latter were vanquished and upwards of thirty of the leaders put to death.

Seung Man was also a conscientious adherent to the principles of Buddhism, and she too remained unmarried.

The disintegration of the adjoining kingdoms, Paik-chyei and Ko-kou-rye, began during the reign of Tek Man, and thirty-six years from the time of her accession to the throne Paik-chyei had become a part of Sin-ra, and again eight years later Ko-kou-rye had also succumbed and the consolidation of the entire peninsula into one kingdom, was for the first time in its history completed.

Two hundred and thirty years later (A. D. 887) Man, (Chin Syëng Nyo Kun\*,) the daughter of Kyong Moun†, succeeded, after the death of her father and two brothers, through intrigue in securing for herself the crown. Small wonder is it that the selfish and domineering spirit which characterized their queen took possession of her ministers and relatives and that the kingdom was gradually parcelled out to satisfy their ever increasing ambition until it was reduced to its original dimensions, that is, the territory now comprising the Kyeng-syang‡ province.

It is a curious fact that the Koreans (so far as we have been able to learn,) never refer to the illustrious women of their country whether their influence was that of good or evil, but a Korean woman who characterizes herself by her misdeeds is scorned as another Mu Hu§ or a T'al Ki|| while T'ai Sa¶ is held up as an example of all that is to be desired in woman.

\* 眞聖女君진성녀군 ‡ 慶尙道경상도 || 姐已달기  
† 景文경문 § 武后무후 ¶ 太姒태사

## EXTRACTS FROM THE DAILY GAZETTE.

*Honorary Titles &c. on the completion of the season of mourning for the late Queen Dowager.*

JULY 3. H. M. orders the remission of taxes to the shop people for two months and to the butchers for ten days in memory of the late Queen Dowager's kindness of heart.

H. M. orders that the Royal Body-guard may put on rain-coats as may suit their convenience in going to the grave of the late Queen Dowager.

July 7. His Majesty orders that as the weather is very hot the Royal Guard should be allowed to remove their iron helmets on the way back from the late Queen Dowager's grave.

Shim Sun TáK \* Chyëng Ki Huie † Min Chong Muk ‡ and Yi Kón Ha § returned to Seoul after examining the grass on the late Queen Dowager's grave.

July 9. The office of Chóng Won || announces the presence of their Excellencies the Ex-Ministers and Ministers at the gate, seeking audience.

July 10. Yesterday H. R. Highness the Crown Prince, presented his memorial to His Majesty (begging permission to confer appropriate titles of honor on His Majesty in recognition of the faithful performance of his filial duty during the season of mourning for the late Queen Dowager).

Rescript forwarded by the To Sëng Chi ¶: H. M. does not accept.

H. R. Highness will be present at the court with his officers at 5.30 P. M. to-day (asking permission to confer appropriate titles upon His Majesty for the faithful performance of his filial duty &c).

H. R. Highness has again presented his memorial. Rescript forwarded by the To Sëng Chi. His Majesty does not accept.

After the Crown Prince's return from Court the officials presented their compliments.

July 11. H. R. Highness the Crown Prince will attend Court at 7.30, A. M.

H. R. Highness, the Crown Prince, with his officers, again presented a memorial asking permission to confer titles of honor on His Majesty for the faithful performance of his filial duties (during the recent term of mourning).

° 沈舜澤 심순익  
† 鄭基會 정기회  
‡ 閔種默 민종묵

§ 李乾夏 니건하  
|| 政院 정원  
¶ 都承旨 도승지

His Majesty finally granted the prayer of the memorialist, but the festivities are to be postponed till autumn.

The Chëng Won informs that their Excellencies the Ex-Ministers and the Ministers desire audience with the Board of Ceremony\* and with His Majesty.

H. M. orders that they be admitted.

At the (above) audience H. M. ordered the appointment of the chief officers who are to participate in the selection of titles (for H. M.) and a date for meeting and consulting about the matter, the Prime Minister Shim to act as chairman.

The Tá Chey Hak† and the Pu Chey Hak‡ (Privy Council) will be appointed and instructed to select titles for Ik Chong Tá Wang§ the King's Father, for the Tá Wang Tá Pi|| the King's Mother, and for Wang Tá Pi¶ the King's Brother's Wife.

The Board of Ceremony announces the 24th. of the 6th. moon July 17 as the day for determining the titles.

Kim Yëng Su\*\* has been appointed Tá Chey Hak.

The Bhong Won notifies the Ex-Ministers, the Ministers, the Presidents of the Six Boards and the Mayor of Seoul to meet and elect the Tá Chey Hak. It also advises that Kim Yëng Su be informed of his appointment as Tá Chey Hak in to-day's Gazette. Granted.

After H. R. Highness the Crown Prince returned from court, the officers presented their compliments††.

July 13. H. M. will go to the Keun Chong Chên‡‡ (Larger Audience Hall) to receive the Crown Prince's and officers' congratulations on the 24th. of the 6th. moon.

July 18. H. M. will attend in person at the Ancestral Hall§§ to present the honorary titles conferred on his parents, and H. R. Highness the Crown Prince will present the titles conferred on His Majesty the King, on the Queen Dowager, and on the Queen.

The following honorary titles have been chosen:—

For His Majesty's Father:

Kang-Su Kyëng-Mok Chun-Hei Haing-Chi|||.

○ 禮曹	레조	○ 金永壽	김영슈
† 大提學	대대학	†† 問安	문안
‡ 副提學	부대학	‡‡ 勤政殿	근정전
§ 翼宗大王	익종대왕	§§ 宗廟	종묘
大王大妃	대왕대비	剛粹景穆峻惠行社	
¶ 王大妃	왕대비	강슈경목준혜행지	

For His Majesty's Mother: Yei-Hun, Ton-Chang \*.

For His Majesty: Eung-Myöng, Ip-Küi, Chi-Hwa, Sin-Yel †.

For the Queen Dowager: Eui-Hén †.

For the Queen: Hap-Tjén ‡.

The Board of Ceremony announces the 23rd. and 27th. of the 7th. moon as the dates for conferring the honorary titles.

Ryong Pusa (Mr. Song) || Cho Tong Myen ¶ Min Yong Sang \*\* and Pan Pusa (Mr. Kim) †† will attend to the selection of honorary titles for His Majesty's father, deceased.

Pan Pusa (Mr. Chyëng) †† Kim Kiu Hong ‡, Ni Sun Ik |||, and Cho Kyeng Ha ¶¶ will attend to the selection of honorary titles for His Majesty's Mother, the late Queen Dowager.

Ryong Ton Nyong (Mr. Kim) \*' Cho Pyëng Ho †', Min Yong Chun †' and Pan Pusa (Mr. Cho) §' will attend to the selection of honorary titles for His Majesty. Han Chang Sok ||', Hong Sun Hyong ¶' Min Chong Muk and Ni Myong Eung \*' will attend to the selection of honorary titles for the Queen Dowager.

Kim Yong Su, Ni Hén Chik †', Min Yong So †' and Kim Su Hyen §' will attend to the selection of honorary titles for the Queen.

The Queen Dowager will receive the Jade Book (Diploma) at the Kang Ryong Chen.

Her Majesty the Queen will receive the Jade Book (Diploma) at the Keun Chong Tyen ||'.

July 24. The Board of Ceremony states that as there has been no rain for a long time and as it is getting late to transplant rice an inferior officer

容應命立紀至化神烈  
†應命立紀至化神烈  
+應命立紀至化神烈  
+應命立紀至化神烈  
§合天  
||宋近洙  
¶趙東冕  
+閔泳商  
++金炳德  
++金範朝  
§§金奎弘  
||李淳翼

趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿  
\*趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿  
†趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿  
+趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿  
§趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿  
||趙散夏 趙秉鎬 閔泳駿 趙秉世 韓章錫 洪淳馨 李明應 閔泳植 金壽韶 康甯殿

should first be sent to the South and to the North Mts. and to the River to pray for rain. Granted.

July 27. The Board of Ceremony asks that an officer of the third rank be sent to Yong San at the river to pray again for rain. Granted.

## NOTES, QUERIES &amp;c.

## NOTES ON THE KOREAN ALPHABET.

FORMERLY<sup>A</sup> the scholar Syel Chong<sup>B</sup> invented the Ni-do<sup>C</sup> which is current among officials and people. It consists entirely of false<sup>D</sup> characters and is very imperfect and limited in its use. It is not only degraded and indistinct, but has also many other defects. His Majesty<sup>E</sup> observed that all kingdoms have letters of their own by means of which they record their respective languages; our country alone being without such medium, (he therefore) invented the twenty eight *son*<sup>F</sup> and *mother*<sup>G</sup> characters and called them the *common style*<sup>H</sup>. He established an office<sup>I</sup>, within the palace enclosure and appointed Sin Suk Chu<sup>J</sup>, Syeng Sam Moun<sup>K</sup>, Chye Hang<sup>L</sup> and others as elaborators of what was called *Teaching the People True Sounds*<sup>M</sup>. They first decided on the Initial and Final sounds<sup>N</sup>, eight letters: *k, n, t, l, m, p, s, ng*,<sup>O</sup> (consonants that are used both at the beginning and end of syllables) and on the Initial sounds<sup>P</sup>, eight(?) letters (consonants that are never used as Finals) *tj, tch, kh, ht, hp, h* (or aspirated consonants) and (the Middle<sup>Q</sup> sounds (consisting of) eleven letters *a, ya, é, yé, o, yo, u, yu, eu, a* (short)<sup>R</sup>.

<sup>A</sup> Towards the close of the seventh century.

<sup>B</sup> 薛聰 설총

<sup>C</sup> 吏道 리도

<sup>D</sup> 假 가

<sup>E</sup> Sye Chong, the Great A. D. 1422.

<sup>F</sup> 子 자

<sup>G</sup> 母 모

<sup>H</sup> 諺文 언문

<sup>I</sup> 設廳 설령

<sup>J</sup> 申叔舟 신숙주

<sup>K</sup> 成三問 성삼문

<sup>L</sup> 崔恒 최홍

<sup>M</sup> 訓民正音 훈민정음

<sup>N</sup> 初終聲 초종성

<sup>O</sup> ㄱ ㅋ ㆁ ㄷ ㄸ ㄴ ㄹ ㅁ ㅂ ㅃ ㅅ ㅆ ㅇ ㅈ ㅊ ㅅ ㅆ ㅇ

<sup>P</sup> ㅈ ㅊ ㅋ ㆁ ㅅ ㅆ ㅇ

<sup>Q</sup> 中 중

<sup>R</sup> ㅏ ㅑ ㅓ ㅕ ㅗ ㅛ ㅜ ㅠ

ㅡ ㅗ ㅛ ㅜ ㅠ

Their form was like the ancient Seal <sup>a</sup> character and the Pali <sup>b</sup> and all sounds of speech or writing can be represented by them without limit or defect. The Hong Mu Chyeng Un <sup>c</sup> was entirely transcribed in Énmoun character. The five sounds were analyzed and distinguished as Dental <sup>d</sup>, Lingual <sup>l</sup>, Labial <sup>f</sup>, Linguo-dental <sup>o</sup> and Guttural <sup>u</sup>.

The Labials were again distinguished as light <sup>i</sup>, heavy <sup>j</sup> &c., the Lingual as straight <sup>k</sup>, and curved <sup>l</sup> ("turned over" as in pronouncing l); also complete clean <sup>m</sup> sounds, semi-clean <sup>n</sup> sounds, complete turbid <sup>o</sup> sounds, semi-turbid <sup>p</sup> sounds, neither clean nor turbid <sup>q</sup> (neutral) sounds so that not even a woman could fail to comprehend. The Middle Dynasty Hanlin <sup>r</sup> scholar, Hwang Chan <sup>s</sup> being at the time banished to Laotong, Sam Moun was instructed to go and consult Ch'an about the sound-vocalization <sup>t</sup> (and he) passed over the road to Laotong thirteen times (in the performance of this task).

Copied from the *Yong Châ Ch'ong Hwa* <sup>v</sup> in the *Yen Rye Keui Sul* <sup>v</sup>. Also found in the *Tong Kak Chap Kûi* <sup>w</sup>

When His Majesty first adopted the Énmoun all the scholars of the Inner Council (*Chip Hyen*) <sup>x</sup> united in a memorial, pointing out supposed defects and raising all manner of objections.

His Majesty ordered Ch'yei Han and others to write (the books called) *Teaching the People True Sounds* and the *Eastern Kingdom True Rhymes* <sup>y</sup>.

Copied from the *Sa Ka Chip* <sup>z</sup> in the *Yen Rye Keui Sul*.

<sup>a</sup> 古篆 고전

<sup>b</sup> 洪武正韻

<sup>c</sup> 洪武正韻 홍무정운

<sup>d</sup> A vol. of homophonous synonyms published A. D. 1368 or first year of the Ming dynasty.

<sup>e</sup> 牙 아

<sup>f</sup> 舌 설

<sup>g</sup> 唇 순

<sup>h</sup> 齒 치

<sup>i</sup> 喉 후

<sup>j</sup> 輕 경

<sup>k</sup> 重 중

<sup>l</sup> 正 정

<sup>m</sup> 反 반

<sup>n</sup> 全清 전청

<sup>o</sup> 次清

<sup>p</sup> 全濁

<sup>q</sup> 次濁

<sup>r</sup> 不濁

<sup>s</sup> 翰林

<sup>t</sup> 黃燦

<sup>u</sup> 音韻

<sup>v</sup> 慵齋

<sup>w</sup> 燃藜

<sup>x</sup> 東閣

<sup>y</sup> 集賢

<sup>z</sup> 奎章閣

正韻

四佳集

次清

全濁

次濁

不濁

翰林

黃燦

音韻

慵齋

燃藜

東閣

集賢

奎章閣

正韻

四佳集

次清

全濁

次濁

不濁

翰林

黃燦

音韻

慵齋

燃藜

東閣

集賢

奎章閣

正韻

四佳集

次清

全濁

次濁

不濁

翰林

黃燦

音韻

慵齋

燃藜

東閣

集賢

奎章閣

正韻

四佳集

now called the

장각

동국

정운

소가집

Sei Chong the Great observed that all Kingdoms had their own alphabets with which they recorded their respective languages. Our country alone was without one. He therefore made the twenty-eight son and mother letters and called them the common (Énmoun) style. He established an office in the Palace and selected eminent scholars as a Board of Revisers. (Of these) *Sin Suk Chu* alone had admission into His Majesty's presence and received his orders in person. They were to give special attention to the five musical notes\* and to the clear (natural) and turbid (aspirated) sounds, to the methods of spelling† and the combination of sounds‡. This was done by *Sin Suk Chu* alone.

Inscription on *Sin Suk Chu*'s tombstone at (Tchyeng Tjyou in the Tchyong Tchyeng To) and copied in the *Ch'yeng Ya Man Cheup*§.

Sei Chong the Great established an Énmoun Board in the Palace and commanded *Sin Suk Chu*, Syeng Sam Mun and others to elaborate (the alphabet).

The eight final letters and the eleven initial letters were determined. The letters were fashioned after the form of the Pali letters. There is no sound or word that cannot be represented or written by means of these letters. The Middle Dynasty Hanlin scholar Whan Ch'an was banished at this time to Laotong, and Sam Mun with his associates were commanded to consult him as to the representation of sounds||. They travelled the road to Laotong, back and forth, thirteen times.

Copied from the *Yong Chà Chong Hwa* in the *Ch'yeng Ya Man Cheup*. Also found in the *Tong Kak Chap Kù*.

*Red clover.* I have observed a few patches of red clover in the foreign settlement. It seems to be admirably adapted to Korean soil and climate. The growth is strong and the heads are remarkably full. Knowing that *The Repository* is read by Koreans I beg to suggest that clover-raising might be found profitable. Perhaps your contributor "G." who, by the way, pleads and growls in a most entertaining manner could enlighten us and them on the subject.

A Farmer's Son.

° 五音 오음  
† 紐字 뉴저  
‡ 偕聲 히성

§ 靑野謾輯 청야만집

|| It is probable that they had special reference to a representation of the "four tones".

## METEOROLOGICAL RETURNS FOR JUNE.

*Chemulpo.* The month set in with rain and fog. The weather was disagreeable and looked as if the rainy season had begun. It changed for the better after a few days and with the exception of an occasional down-pour of rain and a few days of mist can be pronounced fine. There were 70 hours fog—very little for this season of the year, while, judging from reports of our shipping, more than the usual amount of fog prevailed along the coast. The rainfall amounted to 4.49—a little more than the average precipitation for June and came in short, heavy pours.

The Temperature was very steady at first, the Day and Night readings of the mercury differing but little. Towards the close of the month the difference between Maximum and Minimum became greater, the highest Maximum reached being 89.5 (the highest reached in this month for four years) while the lowest Minimum reading obtained was 52.7 or about normal for the last five years. The air was oppressive at times during the day and the nights comparatively cool. Mean Max. Temp. 74.9, somewhat above the normal. Mean Min. 71.4, or about normal.

The winds were fresh and sometimes strong; S. W. winds prevailing. Pressure remained low throughout the month, giving a Mean of 29.734, or a little below the standard for June i.e. .295 below normal.

There were two Barometric Depressions during the month; the first, on the 14th. was of some importance. The Barometer fell rapidly at noon and at 4 P. M. reached a Min. of 29.457. The sky was overcast with a threatening, heavy nimbus; foggy, occasional short dustlike showers of rain. A moderate breeze was blowing from the S. W. being a lower current only as the clouds took a quick course to the S. W. Though the Barometer gave evidence of rising at 4 P. M. it also showed great uneasiness and pumping of the mercury. At 7 P. M. sharp claps of thunder and zig-zag lightning were noticed in the West quarter and at 10 P. M. the wind made a sudden shift to the East with a heavy squall and settled down to a strong gale which continued to midnight of the 15th. The second Depression occurred on the 21st. Min. reading 29.504. Wind steady at S. W. Light breeze, with very hazy weather; dense fog towards midnight.

*Fusan.* Much foggy weather during the month.

Highest Temp. (June 30) 82.°o

Lowest " ( " 8) 60.°o

*Wonsan.* Light to moderate variable winds during the month. Rain fell on 8 days. Total rain-fall 2 inches.

Fog during 10 days (1 day lasting 24 hours and another day 22 hours).

Highest Temp. (June 11) 89° 6 Fah.

Lowest " ( " 16 & 17) 48° 2 "

## CORRESPONDENCE.

### HARBOURS ON THE EAST COAST OF COREA.

IN the June number of the *Korean Repository*, the writer of A PLEA AND A GROWL justly criticises a statement made by a speaker before the Royal Geographical Society of London, to the effect that "on the east coast of Corea there are no harbours with the exception of Wonsan, and that that is not a good one." The truth is that the bay, at the southern end of which the town of Wonsan is situated, is a harbour which for size, depth of water, holding-ground, security, and easiness of entrance, is probably one of the best in the world. The Bay is 14 miles long and from 2 to 6 miles wide, with a depth of from 6 to 12 fathoms. It is thoroughly sheltered seaward by high promontories and islands, and landward by a massive chain of mountains, some of whose peaks are fully 5000 feet high. Large ocean-going steamers anchor a quarter of a mile from the Customs Jetty; smaller craft can come much closer. Since the port of Wonsan was opened to foreign trade in 1883 a vessel has never been known to drag its anchors in the harbour, and it very seldom happens that there is any sea to interfere with the free passing of cargo boats between the shipping and shore. It should be noted, too, that although Wonsan is the most northern of the Corean ports open to trade it is never frozen up in winter.

Of other harbours on the east coast of Corea I cannot speak from personal knowledge. That there are not many is well known; but accounts received from naval officers and captains of coasting steamers prove that there are at least two which may be considered excellent.

One of these, the so-called Shimpo Anchorage, was lately visited by the largest man-of-war now afloat in eastern seas. An officer, who was on board, has since told me that the natural perfections of the harbour at Shimpo are as great as the scenery there is beautiful.

Wonsan, 15th., July 1892.

O.

ON the 14 inst. some Japanese fishing boats arrived on one of which there was one dead and two wounded Japanese and one Korean. The latter was handed over to the authorities on the charge of having killed the man and inflicted the wounds on the others.

The account of the affair so far as it has been given is that there were three Japanese and one Korean on a boat all of whom had spent the evening drinking. During the night while the Japanese were asleep the Korean cut one man's throat and began stabbing the other two. The cries of the latter brought other boats around who took charge of the criminal and his victims.

It is supposed that the Korean had been goaded to the deed by ill treatment received from the boatmen.

Later. It seems the Korean who killed the Japanese boatman is an industrious young man (still hatless, i. e. unmarried) and had saved about \$100. The Japanese knowing this tried to induce him to gamble but he refused. At last threats and taunts prevailed and his savings were soon gone. He is to suffer the full penalty of Korean law.

On the 15 inst. a serious misunderstanding arose between some Koreans and a party of Chinese stone-quarriers on Roze island (Chemulpo). The